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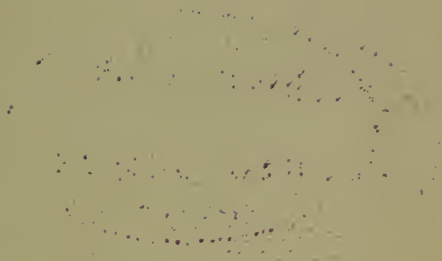

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Woman's Work for Woman.

Vol. I. JANUARY, 1872. No. 4.

Beyond the Seas.

PERSIA.—Oroomiah.

Extracts from Miss Dean's *Letter.*

"Our new school girl from the mountains is a young widow from Botan. The Deacon preaching there is engaged to marry her, therefore requested that she come to school. She came with Mar Yosip's family, fifteen days' journey over the mountains. Our Rachel dresses in a long white silk dress, with a great girdle around her waist, a black turban on her head, and she is barefoot. The silk referred to is of native manufacture. The worms get the material from a low coarse shrub growing in the mountains. She brought her spelling-book with her, I am glad to be able to say, for so often they come with mouths open and empty, expecting

us to fill them. I am much pleased with her looks, and have strong hopes that in a year she will have learned much, and will be a bright light in Koordistan. She speaks Koordish better than Syriac.

"Her expenses for clothes for the year will be about $10, board and other expenses between $50 and $60. I am sorry that we have not two other girls with her. We hear the very best reports from Yesmine and Marium, two girls from Botan, educated in our Seminary, who are now laboring in their native place with great success.

KHOSHEBO.

"I have just received a letter from Khoshebo of Carajallo, which gives an encouraging account of her labors in Sherabad. We shall need for her work this summer, $50. She is teaching a class to read. I feel the greatest confidence in her success.

"Khoshebo was converted in the village Sabbath-school which she attended without her father's consent. He used to beat her and shut her up to keep her from going. She always told him that in everything else she would obey him, but in this she could not. By her perseverance, and by God's grace, poor Khoshebo conquered. For years she endured persecution and found no sympathy or kindness, except from her fellow Christians and in the Seminary. Now her mother has found the same Saviour, and her father opposes no longer. Khoshebo longed to give something as she felt that she had received much. Her father took all the money which she earned. After much prayer she gained his consent to keep for herself all that she could earn on holidays, and this she brought as her offering to the Gospel work.

"Nothing cheers and strengthens me so in my work, as to know that the ladies in America are doing so much in the same cause; nothing makes me feel so deeply my own responsibility and the necessity of my putting forth every effort to do all I can, and to do it in the right way. I intend to take great pains to make the women here feel what the

women of America are doing for them, and ask them what answer they will give to Christ if they do not act for themselves."

Miss Dean has a very interesting Sabbath school in the city of Oroomiah. She needs some cards, as her stock is nearly exhausted. Those with bright pictures and no reading are the best, as it is better to have Syriac written on them. A large supply of such cards would be very useful indeed, in the different Sabbath-schools over the plain. Miss Dean gives these cards to those who are regular in attendance.

INDIA.—Mynpurie.

Letter from Miss N. M. Dickey, *to the Ladies' Missionary Society of the Central Church, Pittsburg, Pa.*

THE ORGAN.

Oh, there is nothing so encouraging, so cheering in our hours of loneliness, as to know that our friends at home are praying for us, and showing their sympathy by their part in fulfilling the great command given to *all disciples* of our Lord Jesus. I consider it a special privilege that I have been appointed to this field of labor, that I am your representative on heathen shores, and I often wish you could share the pleasures I enjoy. First of all are those which have come to me, through that highly prized gift, *my beautiful organ.* There is none like it anywhere around here. There are a few families who have harmoniums, but my organ is considered far superior in the sweetness and richness of its tones. You would be pleased to see the puzzled, astonished, delighted expressions in the various groups gathered around it. The first day it came, we had a reception all the afternoon. Some would exclaim with wonder, "*It talks.*" Others have called it the voice of God. Some with a philosophical turn of mind tried to discover the source of the sound, and with great trembling would venture to touch the various parts of the instrument, hoping to have their curiosity gratified. A few

who consider themselves rather superior to the majority about them, made it convenient to call upon us at that time, and consented to listen to the music, but at the same time tried to assume an air of indifference, as though it were no novelty to them.

You may have seen some letters in which I have spoken of Emeline, our blind girl. She has a sweet voice and a quick ear for music, and we have often thought she might learn to play very easily, as it would be a great source of pleasure to her. It is one of her greatest enjoyments to hear the sweet tones of the organ, and she will call for tune after tune, never wearying of their repetition. I know many of you at home value your organs, but what this is to us, in a country where we have so few pleasures, aside from our work, you cannot know. And what a means of grace it may be to these heathen people, can only be told on that great day, when all secret things shall be revealed.

ESTABLISHING SCHOOLS IN MYNPURIE.

BY MRS. S. H. KELLOGG.

In India, as in all heathen countries, women are degraded to an extent that can hardly be conceived of by their more highly favored sisters of Christian lands. It was no uncommon thing for men to say to me when I first attempted to establish schools for women and girls, "Oh, lady, it is useless, our women cannot learn to read; you might as well try to teach our cattle." Indeed they put every obstacle in my way by raising absurd reports,—that I only wanted to compel their women to become Christians, then take them off to a foreign country, &c., &c. These things were firmly believed by the poor women, and so frightened them, that they fled at my approach, but by speaking kindly to the naked, squalid children, that infested every doorway and housetop, and by giving them presents of sweetmeats, toys, &c., so won their confidence, and through them, that of their

mothers, that by degrees, one, then another of the women would come out to talk with me, but it was literally with great fear and trembling, for some of the more timid ones would tremble like aspen leaves as they approached me; others would prostrate themselves at my feet attempting to worship me, which of course I forbade. It was not long, however, before this extreme terror was replaced by perfect confidence and esteem.

THE SCHOOLS PROSPERING.

The schools started among them prospered beyond our expectations. There, side by side, was the gray-headed grandmother, and the little child of four or five summers learning to read, the mother with her infant in her arms, the young wife fairly glittering with jewels, which she loves to exhibit as a token of her husband's love for her; the poor widow shorn of hers, as well as of her hair, with nothing but a life of suffering and sorrow to look forward to. But a new life is opening before them all. That "Blessed Book," the Bible, which elevates woman wherever it finds her, was put into their hands. We hesitated about this at first, fearing it might prove fatal to the schools, the men ever being on the alert to catch at something to prevent our teaching the women, but our fears were groundless. The Bible and Catechism soon became the most popular books in the schools. Books of natural history and interesting stories were laid aside, or neglected altogether, for the sake of these. When I would visit them they always had questions to ask and something to tell me from that "wonderful book," and would relate it with the greatest earnestness, evidently thinking it entirely new to me.

The schools grew in favor daily, and the fame of them was noised abroad in the surrounding country, and people came from far and near, begging me to start schools in their villages also. But I had ten already, and these in addition to the native Christian girls' school, and my family cares, were as many as I could manage alone, so I was obliged to

say no, and endure the pain of seeing them turn hopelessly and sorrowfully towards their desolate heathen homes. Then with a heart burdened with grief, for them did I cry to the Lord of the harvest to send forth laborers into his harvest. Fancy if you can, the famishing calling to you for bread, and you have nothing to give, or have already given beyond your means, and you will know something of the feelings of the overburdened missionary when such appeals are made to him.

HINDOO FAMILIES.

These schools were generally taught in private families. It is an old-time custom among the Hindoos, for a son to remain in his father's family after marriage. No matter if there are a dozen sons in one family, they must all bring their spouses under the same roof, the old father being the head of the family during his lifetime; after his death the oldest son takes his place. Owing to this custom, we not unfrequently find enough women and girls in one house for a good-sized school, and this is a great advantage, as females of the higher classes in India are not allowed to go out excepting they are closely veiled, and in charge of a responsible person. Again, they are not allowed to see men excepting those of their own family, and the family priest. It is very indecorous for a wife even to lift her veil in the presence of her husband, if there are others in the same apartment. There being no women able to read when the schools were first started, the father or one of the sons was selected as teacher, receiving a monthly salary according to the number of scholars in the school, $2.50 for twenty scholars, and an additional rupee, or fifty cents, for every five above that number.

Many of these teachers were very ignorant and incompetent, and some of them merely knowing how to read, and that was all, so I had them come to me every Saturday for awhile for instruction.

As soon as the schools seemed to be firmly established, I

started a training school, which was composed of some of the best women in the schools who were willing to devote themselves to teaching. This is still in successful operation, under the fostering care of Mrs. Alexander and Miss Dickey, and the mission will, no doubt, reap great benefit from it in years to come.

Lady Muir, the wife of the Lieutenant-Governor of the Northwest Provinces, visited this school with me shortly before I left India, and was greatly surprised at the proficiency of the women in the various branches of study in which she examined them. She expressed herself highly gratified with the other schools also. This benevolent lady and others made liberal donations to this department of our work, as well as to the boys' school.

One of these girls' schools is at present supported by a Sabbath-school class in Glendale, Ohio. Are there not other Sabbath-school classes and mission bands in different parts of our Zion who will assume the support of the others? Here a whole school can be entirely supported for less than it costs to keep a single child in a boarding-school. Who will come up to this noble work?

INDIA.—Lahore.

LETTER FROM MRS. C. B. NEWTON.

In this letter I want to give you some account of a Bengáli *bibi* (lady) in whom I am much interested. Her parents, who lived in Calcutta, were wealthy Hindus, and sufficiently liberal in their views to have her taught to read in childhood. She was married to a man of her own caste, and grew up a bigoted Hindu. Some time after her marriage, she removed with her husband to Allahabad. Here a kind Baptist lady visited her and gave her instruction; but, according to her own account, she was very rude to her, and fully set against the truths of our blessed Book. Meanwhile her husband was investigating Christianity with some degree of seriousness, and procured a Bible, which she finally promised the lady to read.

Last year, the family, consisting of husband, wife, and two sons, aged about thirteen and ten, came to Lahore. Premadáni, the *bibi*, brought her Bible, which she had begun to read according to her promise. She became more and more interested in its saving truths as the Spirit wrought upon her heart, till finally she felt that she must confess Christ as her Saviour. She knew no Christian here, and it is not strange that in this cityful no Christian knew anything of her.

SEEKING AND FINDING.

As her husband was out of employment for a time, she persuaded him to take her down to Agra, where she had met with some missionaries. She sought out these friends, who received her kindly and gave her instruction. Soon after, she announced to her husband her intention of being baptized. He, meantime, had lost his interest in Christianity, was very angry at learning this, and treated her very cruelly. She, however, was firm; but upon her receiving baptism, he left her and returned to Lahore.

She occupied rooms in the house of her missionary friends for a few months, when her husband wrote her that he would receive her again, and she rejoined him. Her jewels, which are numerous and costly, she committed to the care of an English gentleman coming to Lahore, as she did not consider it safe to carry them herself, and he informed Miss Fuller, a missionary lady living in our compound, of her situation.

Miss F. has since visited her regularly, and has been very well received not only by the bibi but by her husband. Last week, while at the babu's house, she told him that he ought to let his wife come to the Lord's Supper on the following Sabbath, when, to her joyful surprise, he consented. Premádani had never been in our mission church before, and it was the first time she had commemorated the dying love of our Lord. She seemed very happy as we took her hand after the services were over. In what wonderful ways God gathers his own into his fold! Surely it will be one of the delights of heaven to trace the providences by which he drew us to himself.

GABOON & CORISCO.
Rio Benito
Bonita
Benito
BELINGI
KOMBE
BAPUKA
Ajé
ITAIMU
MBENGA
IBUAI
Muni R.
MBUSHA
Serrado
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1
1
MBISHO
Alongo
CORISCO I.
Ugobi
CORISCO BAY
BELINGI
Christal
MBENGA
MBILLO
Mondia R.
SHIKANI
Ninngo Mpala
MPONGWE
Barakaò
PANGWE
Pongara Pt.
BAKELE OR BAKALAI
GABUN
SHIKANI
MPONGWE
Olombo Mpoto
BAKELE
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PANGWE

GABOON AND CORISCO MISSION.

Gaboon: At Baraka on the Gaboon River, near the equator, twenty miles from the sea; occupied as a mission station, 1842; transferred to the Board, 1870. Rev. Messrs. William Walker and Albert Bushnell, and their wives, Rev. S. L. Gillespie, Miss Sarah J. Boughton, two native assistants. *Out-stations:* At Nengenenge, on an island seventy miles up the Gaboon River; one native assistant. At Kama, vacant.

Corisco: At Evangasimba and Alongo, fifty-five miles north of the equator, and from fifteen to twenty miles from the main land; occupied as a mission station, 1850, Rev. *Ibia J'Ikenge*. *Out-stations:* At Mbangwe, on the main land, opposite Corisco and other places; occupied by native assistants.

Benita: On the main land, fifty-three miles north of Corisco; occupied as a mission station, 1864. Rev. Messrs. J. C. de Bruyn Kops, and Samuel H. Murphy, Mrs. Kops and Mrs. Murphy, and native assistants. *Out-stations:* At Bolonda, near Benita, and other places.

In this country: Rev. Cornelius de Heer and his wife, Rev. R. H. Nassau, M.D., and Miss I. A. Nassau.

AFRICA.—Baraka.

Letter from Mrs. Bushnell, *of Sept. 27th.*

. . . And now let me acknowledge the receipt of the box from Chestnut Hill. We were very much in need of underclothing for the girls, and had no muslin to make any. The little girls really did their part well. Many of their things will be given as rewards. The slates and pencils, books, cards and papers are much prized. The emeries are always useful, as it is almost impossible to sew without them in this warm climate. The bridal dress is very pretty indeed, and will be kept for the one who needs it first. I would not forget to thank the ladies for the package addressed to myself; it is just suited to my need and taste. I hope the ladies who spent their money and time in preparing that box will not feel that it was misspent. I believe our heavenly Father put it in their hearts to do it, and their reward is sure.

NATIVE HELPERS.

In reference to Bible-readers, we have now one native woman at work. She may have been taken up by some society, probably your own. We have a man and his wife now living in the mission yard, whom we hope to send to an out-station in a few months. He has been an earnest Christian for about two years, but has been an invalid most of that time. He is now in better health. He has no education, but is learning to read. His wife was for years a member of our school, and speaks and reads two languages; her education is very good, but only within a few weeks has she felt the need of a Saviour. Now she seems very decided, and wonders how she could have lived so long without Jesus for her friend. She will be able to have a school, and also to labor among the women.

We have been very much blessed since we arrived. The Spirit of God has descended upon us, and we are reaping the fruit of the seed sown in years gone by. We feel that dear Christian friends in America are bearing us and those for whom we labor in the arms of their faith to the mercy seat. It makes us strong to labor, though our bodies are often weary and faint. We have a school of thirty-two girls and about the same number of boys. All are to be fed, clothed, and taught. It is an arduous work and one of great responsibility.

AFRICA.—Bolonda.

Letter from CHARITY L. SNEED, *a native Bible-reader, to the Martin Luther Mission Band, Wheeling, W. Virginia.*

DEAR LADIES: Miss Bella (Nassau) told me of your desire to support a Bible-woman in the Corisco Mission, also that you would like her to write to you sometimes. As my work here agrees with it more than that of any one else connected with the mission, I shall feel very glad to do so as long as I am living at Benita, and thank you very much for your very kind interest. But I feel almost afraid to undertake it, fear-

ing my description may not prove satisfactory to you. I hope that love to Jesus prompts me in doing my work.

It has been my custom for some time to visit the women in their different towns. I at first tried to get them to come every afternoon to the mission-house and let me teach them, but they did not continue this long, giving many excuses for not coming. I now go to them. Some are glad to see me and try to learn their letters, others will not try, as they say they cannot see. I also read to them from one of the Gospels and a hymn-book in the Benga language. Generally they are very quiet until I have finished, then they say, "You must come often, we like to hear, but are too tired to walk to you after we come from our gardens. We have so many things to do."

In one of the towns there is a poor old blind woman. As soon as she hears my voice she gets up (as they lie always when they are not doing anything in their houses), and creeps to the edge of her bed and remains very quiet until I have finished. Then she says, "I pray all the time as you told me to; I do not get tired. I cannot see, but I crawl to the other room and kneel down and pray. Before I go to bed and before I get up I pray. If my body feels too tired to get up, I say, 'Thank you,' to God." (She means this for a prayer.)

She wishes to come to church, but the people in her town do not care to lead her, as she cannot come herself. I could add many other incidents, but there is only a short time before the letters are to be sent. Please allow me to add that these poor dark sisters are very, very ignorant and miserable. My heart aches for them. Will you not, dear ladies, pray for them and for me, that the little I try to do for them may be blest in leading many of them to light, to heaven?

Yours, gratefully,

CHARITY L. SNEED.

At Home.

A HAPPY NEW YEAR

To all our kind readers, and many thanks for your support during the first year of *Woman's Work,* which closes with this number.

We are happy to announce that our little quarterly has thus far PAID ITS WAY, and that hereafter it will make its appearance ONCE IN TWO MONTHS, at the same rate as before, only *fifty cents* a year, payable in advance. In order to continue to issue it at this price, the subscription list must be largely increased. To this end, will not every subscriber send us at least *one* more name, with his or her remittance for Volume II?

OUR MISSIONARIES.

To the number already reported, we have the pleasure of adding the names of three new missionaries of our Woman's Foreign Missionary Society. The Brown Memorial Church Society of Baltimore, has elected to have as its missionary, Mrs. Charles B. Newton, of Lahore, formerly Miss M. B. Thompson, of the Seminary at Dehra. Miss Harriet Newell Phillips has gone to Odanah, Wis., to be a missionary to the Chippewas, sent out by our auxiliary of Spring Garden Church, Philadelphia. Miss Dascombe, of Brazil, and Miss Belz, of Etawah, Northern India, have been taken upon our general fund until we relinquish them to one of our auxiliary societies. In addition to these, the Green Hill Church Auxiliary, Phila., has undertaken to educate and support a young Indian girl, whose desire it is next year to go as a missionary to her own people, the Seminole Indians. Letters have been recently received from nearly all our missionaries, con-

taining favorable reports as to health and opportunities for usefulness. But they are filled with earnest desires that we "*will pray for them*," and that we will ask God's blessing and direction upon their work.

SYRIA.

A letter dated October 16th, from Miss Loring, of the Beirut Female Seminary says, "The fall term of our school has opened favorably, and we commence with new strength gained from mountain air, and with ardent longings for the salvation of souls." Will not our auxiliary societies, especially those who are working for the support of this school, pray earnestly to God for the salvation of these young immortals whom Miss Loring and her associates are endeavoring to lead to Christ?

WORKERS WANTED IN FOREIGN LANDS.

Teachers for schools and zenanas are wanted at many points. Are there none of our dear Presbyterian girls who are willing to consecrate their gifts and their education to the Master? Some are offering themselves for the service, but many more are needed. The work is vast and the laborers few. At several points a medical lady would render most important service if such could be found to go. The Woman's Medical College, of Philadelphia, has generously offered facilities to this society for the education of ladies going out under its auspices to labor among the heathen. Three or four such ladies could be advantageously sent abroad, as soon as they are qualified to go.

PROGRESS.

Our October number was full of plans for the winter's effort. We showed you the "open door" the Lord had set before us, and told you to what work for him we had pledged ourselves and you. The work looked so large, that remembering the faithlessness and lack of earnestness of bygone

years, there were trembling hearts among us that feared we were over bold in our purposes, as a society. But "what hath God wrought?" Every week reports from our auxiliaries show that they are redeeming the pledges we made for our Presbyterian women, and that by God's blessing they mean to fulfil the contract to the letter. It is but three months since the promise was made: let us look at the results. For the Kolapoor mission—to build a house for residence of unmarried female missionaries—also to furnish outfit, passage, and one year's support for two missionary ladies, we resolved to raise $5500. Of this sum we have $1400 distinctly pledged, already in our Treasurer's hands, and think we see our way clearly to obtain $700 more before this magazine reaches our subscribers; while letters asking information as to work from other places, lead us to believe that we shall be able by the end of January, 1872, to report at least $2500 in hand for the purchase of the house at Kolapoor. The sum needed for the house is $3000. When it is secured, we believe the laborers who are to go to Kolapoor will present themselves for service, and that the Lord who sends them, will raise up the friends to support them and send them to the field. Then for the Canton Mission we pledged ourselves to raise $1000 to build a suitable house for a girls' boarding-school, and a training-school for native teachers and Bible-women. It gives us great joy to tell our readers that this entire sum has already been paid over by our Treasurer, to the Board of Foreign Missions in New York, and that we hope in our next issue to report progress upon the building. And we must tell you about the promise for

MYNPURIE.

In our October number the question was asked, "Will Pittsburg and Alleghany make the effort to raise $4000 for absolutely necessary work in Mynpurie?" We asked this question of our sisters in those cities, because an earnest and beloved young girl had gone from the Central Church in Pittsburg to devote herself to Christ's work in India, teach-

ing in the school and visiting zenanas in Mynpurie. Her letters to her relatives and Christian friends at home have awakened a new interest in the cause of missions, so that the reply to this question has come full and clear from our dear Presbyterian sisters in Pittsburg and Alleghany, "By God's help we will try to do this work." God will bless the attempt, and doubtless crown it with success, and let us trust will also from the ranks of her early friends, send to India one who shall aid Nannie Dickey in her work.

Our work for Persia is still in abeyance, perhaps because of the more immediate urgency of the schemes for China and India. But our next number may announce at least a satisfactory beginning of the work for the new station at Hamadan. Largely has God prospered us, and crowned with blessing our poor services. How can we sufficiently thank him who "out of weakness is making us strong," showing us how, toiling in his name, even we can help in the great struggle which heralds the coming of his kingdom. Shall we not offer him the more entire consecration of ourselves, with all we have, and all we are, to that dear Saviour who having bought us with his own precious blood, permits us to be co-workers with him for the redemption of those for whom he died?

A GOOD WORK FOR MISSION BANDS.

It costs but $100 a year to support an entire school in some parts of India. These Bazaar Schools, as they are called, are taught by native teachers, selected from among the converts, and having sufficient education to make them useful in this way. They gather the poor children around them in the compounds, on the verandas, indeed, anywhere, and get them to listen to them and to learn. Our missionary ladies superintend these schools, and pay the teacher, whose support constitutes the entire expense of the school.

A mission band at Washington, Penna., supports Gunga, a Bengali widow, and her school; and a band in the Oxford

Church, Philada., supports Keishna Bhairee, both of them native teachers under Mrs. Walsh, at Allahabad. Charity L. Sneed, a Bible-woman at Corisco, is supported by the Martin Luther Band, Wheeling, West Va.

ET TENEO ET TENEOR.

We hold, dear Jesus, to thy cross
Nor dare our grasp release;
All earthly gain is but as loss
To thy rich pard'ning grace.

Hold us, that in thine arms of love,
We may ourselves forget;
May do thy will as saints above,
Rejoiced to serve or wait.

Hold us, our Master, lest we place
Our weakness for thy power;
Show us thyself that we may trace
Thy goodness every hour.

Hold us, that we may rightly guide
Some souls to thy sweet rest;
That our poor deeds be purified,
And owned of thee, and blest.

We hold, dear Jesus, e'er sustained
In thy secure embrace;
Thy blood for us the cross has stained,
Thou art our dwelling-place.

OUR WOMAN'S MEETING.

The Foreign Missionary Convention of November last, which so stirred the hearts of the Presbyterians of this city, was an experiment in our church, and one which proved a grand success. It was called by the Synod of Philadelphia at its October session, in consonance with the expressed views of the General Assembly of May last. The circulars went forth asking of the Synods of Philadelphia and Harrisburg, three delegates from each church: "The pastor, an elder, and *a lady*," and we were rejoiced in seeing many of

these delegates here. Our religious periodicals have reported well the public services of this convocation, and it remains for us to give an outline of the woman's meeting, which was not inferior in enthusiasm or importance to any of the others. It was truly a *woman's* meeting, in which woman's love for Jesus lifted her above her timidity to talk with her sisters of the great work Jesus has given her to do.

At three o'clock on the afternoon of Nov. 8th, the lecture-room of the West Spruce Street Church was crowded with ladies, and crowds were endeavoring to enter. This fact showed the necessity of removal, and the large audience-room of the church was soon well filled.

Our President opened the meeting with earnest words of welcome. Precious promises and injunctions from Holy Writ followed, read by a member of the Society, and the multitude of waiting hearts were led to the throne of Grace by another. Then, "Thou, whose Almighty Word," was sung, the first of the many sweet hymns with which the exercises were interspersed.

THE FOREIGN SECRETARY

told of God's goodness to our young society, and his signal blessing upon its labors, for the year it had been in operation. She led us from field to field where our work has already taken root, and recounted the particular sphere of each of our nineteen beloved missionaries. We had a bird's eye view of the zenanas, and harems, and schools, where the light and the dark Caucasian, the darker African, the yellow Mongolian, and the red American, were learning the one sweet story of redeeming love. We saw around and beyond these nuclei, women teaching their little ones to bow to idol-gods; women asking the way of salvation; souls perishing because no hand is near to offer them the water of life.

Next came the report of

THE HOME SECRETARY,

which is as follows:

We have been taking an outlook into the field abroad

where God's laborers are at work for him. We have seen something of what has already been done, and something of the glorious work that waits our doing. The longer we look at this soul-stirring view, the more do we realize what opportunities God is putting into our hands at this time to do true, womanly work for him in this cause of Foreign Missions. There has been many a heart here and there in this land that has longed for years to see the women of our dear Church, taking hold of this foreign work in some organized way, which should bring them into more earnest sympathy with it, and give them more accurate knowledge concerning it. For want of any such organization, they have gone into societies formed for this purpose among other denominations, which was surely well while our own Church had none.

But at last a few Presbyterian women awoke to such a sense of their privileges and obligations in this direction, that they sent forth a call to their sisters throughout our churches to unite with them in this work for the Master. The answer to this call appears to-day in a list of sixty auxiliary societies, and about forty-five mission bands, all formed since the circulars addressed to the churches went out from the parent society, a year ago. This is sufficient evidence of the spark which lay covered up, ready for the kindling, in Christian women's hearts, and the letters that have come to the officers of the Society from all parts of the land, expressing joy that the work had been undertaken, deep interest in its success, and a desire to have a part, however humble, in it—all show that the fulness of time had come to enter this special field in the name of the Lord.

And now what is our individual duty in this matter? It cannot be simply to turn away coldly from it, and say, "Your work is too far away, and too vague for me; I have enough to do at my own doors." If such a decision is made, it should be made deliberately and prayerfully, looking to Christ for approval. In urging the claims of this cause upon our fellow Christians, we would never for a moment forget the obligations and duties which lie nearer home. With

many these are absorbing, and leave no time or energy to spend elsewhere. They are never *so* absorbing, however, that *one* form of help cannot be given to this work also. No one is so occupied with other objects as to be unable to *pray* for this one—and that is the help which we crave from every woman, whether she can offer active aid or not.

If any here would gladly take up this work in their own churches, but do not quite know how to set about it, a word of information may not be unacceptable. You need not wait for large numbers, a full treasury, or ability to do great things. Begin with *what you have* of means, and members, and power. A form of constitution for auxiliary or band, can be supplied to you by the Home Secretary of the parent society. The Foreign Secretary will tell you of specific work to be done, and guide your choice of a field, if you wish—and the little magazine, "Woman's Work for Woman," published by this society, at fifty cents a year, will help you much in organizing for this object. But before all things let your work begin and continue with earnest prayer. Let not a penny be given without a prayer going with it, that God would bless it, as he can and does bless even the smallest gifts.

We think that no one will say or feel, that the energies of a church, or of the women of a church, should all be given in one direction. While all home objects are loved and sustained, there is yet room in every church for a hearty, vigorous taking hold of this work also. Let one hand be busy in satisfying claims near by, and let another strong arm reach forth beyond the seas, to carry the message of salvation to those sitting in darkness there. We do not believe that one church will ever find that its women do less for home work, because their sympathies and prayers and efforts, take also a wider range, and include their heathen sisters and those Christian women who labor among them.

And who can look upon one of these missionaries who has come back to us at the bidding of her Master, as she went at his command, and is either expecting soon to return to her

distant home, or—the best part of her life being left among the heathen—has come to spend the evening of her days in her own land, without feeling that to her, and such as her, should be given our most earnest prayers, and sympathies, and support.

We think of a Foreign Missionary, as having of necessity, a more perfect and entire consecration of herself to Christ and his service, than most of those who remain at home with friends and kindred in this Christian land. It seems as though one must live nearer to the Saviour when so far from all earthly friends. But does the duty of self-consecration rest with any more weight upon them than upon us? Do not we, in this room to-day, just as much belong to Christ, and should not our lives be full of him, just as much as if we went to a foreign land to labor for him?

It seems to me sometimes that we hardly realize this, when we occupy ourselves so much with the trifles of dress and amusement from day to day. These things are not surely altogether wrong—indeed, they must be to a certain extent altogether right—but should our hearts—*ourselves*—be centred in them? Are we not entreated, as much as are missionaries at home or abroad, to "present our bodies a *living sacrifice*," and is it not called our "reasonable service."

We, Christian women here to-day, are busy in many ways all day and every day through the week. A few of us have had, and some hope again to have, the privilege of telling the story of the cross to those who have never heard the blessed sound. Almost all of us are more or less occupied with what we call church work, or with benevolent societies. Let us put to our own hearts the question now, Is Christ in it all? Is his love the beginning, and his glory the end, of these activities and interests? We should rest satisfied with no degree of self-consecration short of that which would enable us to go forth, if God indicated it to be his will, to the ends of the earth, to work for him. The same self-consecration will indeed lead us to do very different work from this, in the quiet of our own homes, if that be what God gives us to

do with the very same spirit. But whatever we do, let us be sure that it is God's work, not ours—that we are making the very most of our lives for him—that we are not giving our best energies and talents to trifles, which are not worthy to occupy all the minds even of those who have no such high aims, no such animating hopes, no such glorious anticipations, as we have who are the followers of the Lord Jesus.

Our Treasurer's Report for the one year that the Woman's Foreign Missionary Society of the Presbyterian Church has existed, shows about ten thousand dollars received for the general fund, and nearly one thousand dollars for subscriptions to "Woman's Work for Woman." This is encouraging, as evidence of success in arousing interest, and so enabling us to give substantial help to the Board. But better even than this to our hearts, is the knowledge of the prayers that have gone up to God in our behalf, bringing down, as we believe, the blessing of success upon our efforts. In much thankfulness to God for the past, therefore, and with an earnest appeal to all the women of our Presbyterian churches to join with us in what we have found to be blessed work, we begin the second year of our labor as a Society.

MRS. SCOTT.

The first representative of our noble missionary band upon the floor was Mrs. Scott, who labored for several years in India. One could not look upon her face, radiant with hope and trust, without feeling the truth of her words that she loved the mission work, and that it is one of her greatest trials to be compelled to leave it. She loved the Hindu girls in her school at Futtehgurh, and longed to be with them once more. She spoke of the open zenanas there, to which a few years ago a Christian lady could have no access.

The first native woman over whom she could gain an influence, was one who had lost a child. She also had laid a little one to rest, and her heart went out in tender sympathy for the poor mother. The woman asked her where her child had gone. Mrs. S. explained to her the Christian's

idea of heaven and the way by which heaven may be reached. The woman had no hope for her child, but wished her religion might permit her to look forward to such a paradise.

Mrs. Scott then referred to the village of native Christians at Futtehgurh, which grew out of an orphan asylum established after the famine of 1837–38. It contains Christians whom no threats, nor bribes, nor torture could lead to forsake their religion at the time of the mutiny.

MRS. GULICK.

The next speaker was Mrs. L. H. Gulick, who has labored many years in the Sandwich and Micronesian Islands, and has since sailed with her husband to a new field in Spain. She referred to the fact that the Sandwich Islands have no longer need of help from this country, but are themselves sending out and supporting missionaries in some of the other Pacific islands. The past half century has witnessed their transformation from barbarism to Christianity. At the semi-centennial jubilee which marked their withdrawal from missionary aid, the sermon was preached by a native who is a fine scholar and an eloquent speaker.

Over forty years ago, when this man was an infant, his mother became weary of the care of her child, and designed to bury him alive. She dug the grave and put him in it, when another woman with a woman's heart passed by, and promised to take care of the child rather than have him killed. The unnatural mother gave him up with little apparent concern. As the boy grew older he came under the instruction of the missionaries, and was converted at an early age. It being the custom for a native to assume a new name at his baptism, this boy was asked his preference in regard to the matter. "Moses was drawn out of the water," said he, "and I was taken out of the land; I would like to be called Moses," and that was the name given him.

Mrs. G. gave some vivid pictures of her life and labors on the smaller islands of Micronesia, which we would gladly

append did our space permit. After offering a fervent prayer, she gave place to another beloved missionary,

MRS. R. S. FULLERTON,

who spent some of her best years for the Master, in India, returning a widow to her native land.

She recounted the progress of woman's work in Mynpurie, as it came under her observation. Twenty years ago, she found it impossible to teach or even visit a woman or girl. The zenanas were all closed to Christian women. Now the door is wide open; twelve girls' schools have been established, and a Normal-school for training Bible women. The first women who would listen to the teaching of the missionaries were of the lower classes; now those of high caste are willing to learn, and will even leave their seclusion to attend the schools. The great need now is more laborers and funds to carry on the work. The missionaries there have been calling for them, and the Society is asking for them. Shall not both wants be speedily supplied?

As the sunbeams faded and the lights within the church flashed out upon us, we sang the hymn,

"Sow in the morn thy seed,"

and the doxology closed the services. We felt as we turned homeward that it had been good for us to be there. We had not met alone; our Master was with us. Was not the prayer of the opening exercises answered? Was not "Jesus only" the watchword of every heart? Were there not many reconsecrations that day to his service? Many who resolved to *go* or *send* to the heathen world? We know there were some. We know of one who there resolved to labor for Christ wherever needed beyond the seas. We know of another who decided to go when the way shall be cleared; and we know so little of results in this world, may we not expect to see great things arising from this afternoon of consultation and prayer from the heavenward side of life?

OUR HOUR OF PRAYER—
Five to six every Sabbath afternoon.

NEW AUXILIARIES AND MISSION BANDS.

Auxiliary Society, Presbyterian Church, York, Pa.
Auxiliary of Park Church, Erie, Pa.
Auxiliary Society, West Chester, Pa.
Auxiliary Society, Bakerstown, Pa.
Auxiliary Society, Titusville, Pa.
Auxiliary Society, West Alexander, Pa.
Auxiliary of First Church, Morristown, N. J.
Auxiliary of First Church, Rome, N. Y.
Auxiliary Society, Norristown, Pa.
Auxiliary of Shady Side Church, Pittsburg, Pa.
Auxiliary Society, Pana, Ill.
Auxiliary of First Church, Harrisburg, Pa. (Support girl at Beirut Seminary.)
Auxiliary Society, Mount Holly, N. J.
Auxiliary Society, Beaver, Pa.
Auxiliary Society, Clayton, N. J.
Shepherd Auxiliary of First Church, Northern Liberties, Philadelphia. (Work for Kolapoor.)
Auxiliary of First Church, Princeton, N. J.
Auxiliary of North Tenth Street Church, Philadelphia.
Auxiliary of Central Church, Erie, Pa.
Auxiliary Society, Athens, Pa.
Auxiliary Society, Bellefield, Pittsburg, Pa.
Auxiliary of New York Avenue Church, Washington, D. C.
Persian Band, Washington, Pa.
Reedsville, Pa., Mission Band.
Willing Hearts, West Chester, Pa.
Willing Hands, West Chester, Pa.
B. L. Agnew Mission Band, North Church, Philadelphia.
Guthrie Band, Oxford Church, Philadelphia. (Support Keishna Bhairee, a native teacher, Allahabad, India.)
Gregory Band, Oxford Church, Philadelphia (\$25 for supporting girl in school at Dehra, India.)
Coral Band, Oxford Church, Philadelphia. (\$25 for girl in Dehra school.)
Golden Grains Band, Oxford Church, Philadelphia. (\$25 for girl in Dehra school.)
Mission Band of New York Avenue Church, Washington, D. C.
Infant Class of Third Church, Newark, N. J. (Educate a child in India.)
Golden Chain Band, First Church, Carlisle, Pa. (Support girl in Beirut Seminary.)
Stryker Mission Band, Rome, N. Y.
Fidelia Fisk Band, First Church, Northern Liberties, Philadelphia. (Support child at Kolapoor, India.)

Twenty-two new Auxiliaries and fourteen Mission Bands. In all we have seventy-three Auxiliary Societies and fifty-three Mission Bands.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Sept. 19th, 1871.

Old Pine Street Church, Philadelphia, "Workers for Jesus," third quarterly payment for two Bible Readers, Mynpurie,	$25 00
Oxford Church, Philadelphia, "Auxiliary Society," quarterly salary to support Miss Craig,	100 00
Presbyterian Church, Phelps, Ontario Co., N. Y., "Auxiliary Society," to make Mrs. Rebecca McCall Life Member,	36 00
Centre Church, Pittsburg Presbytery, from "Ladies of Church,"	50 00
Walnut Street Church, Philadelphia, "Auxiliary Society, salary of Miss Jackson,	150 00
North Presbyterian Church, "Little Light Burners,"	10 00
First Church, Poughkeepsie, N. Y., "Auxiliary Society," support of Miss Mary Brown, Hong Kong, China, and to make Miss Mary H. Sterling and Mrs. W. W. Cornell Life Members,	96 47
Chestnut Hill Church, Philadelphia, "Auxiliary Society," for school in Canton, China,	100 00
Cohocksink Church, Philadelphia, "Auxiliary Society," Kolapoor Mission,	83 00
Westminster Church, Elizabeth, N. J., from Mrs. J. G. Kittle, for new building Kolapoor,	10 00
First Church, Bellefonte, Pa., from "Sewing Society,"	23 30
Central Church, Pittsburg, "Auxiliary Society," additional for support Miss N. Dickey,	100 00
Woodland Church, Philadelphia, from Mrs. W. E. Schenck, to make Mrs. Sarah J. Rhea Life Member,	25 00
Seventh Church, Philadelphia, from Miss C. Hamilton, for suffering Persians,	20 00
Pine Street Church, Harrisburg, Pa., by Mrs. R. Fernday, for Missions,	10 00
Woodland Church, Philadelphia, "Auxiliary Society," support of Miss Nassau,	62 50
First Church, Alleghany City, "Auxiliary Society," support of Bible Reader, Persia, $75 00; Mynpurie Mission, $89 00,	164 00
Market Square Church, Harrisburg, Pa., "Auxiliary Society," for Beirut scholarship, gold,	100 00
First Church, Washington, Pa., "Auxiliary Society," for Gunga's School, India,	100 00
Falling Spring Church, Chambersburg, Pa., "Auxiliary Society," support of Bible Reader, under care of Mrs. Fanny Newton, India,	100 00
Pittston Church, Pa., "Park Mission Band," part proceeds of fair to support Bible Reader one year in India,	50 00
Arch Street Church, Philadelphia, "Auxiliary Society," quarterly salary Miss Walsh, gold,	100 00
Presbyterian Church, Petroleum Centre, Pa., "Ladies of Church," for zenana work,	18 50
South Church, Philadelphia, "Infant Band of Cheerful Givers,"	25 00

Woodland Church, Philadelphia, "Auxiliary Society," additional support, Miss Nassau, ... $21 03
First Church, Rome, N. Y., "Auxiliary Society," second quarterly payment Bible Reader, Gaboon, Africa, . . 14 00
Thompsonville, Conn., "Morning Star Mission Band," second quarterly payment educating child, Gaboon, Africa, . . 5 60
Oxford Church, Philadelphia, "Auxiliary Society," to furnish sick-room at Mt. Seir Seminary, Persia, . . . 100 00
Old Pine St. Church, Philadelphia, Mission Band "Workers for Jesus," last quarterly payment for 1871, to support two Bible Readers in Mynpurie, ... 25 00
First Church, Pittsburg, "Auxiliary Society," for Mission House, Mynpurie, $255.00; from Miss M B. Patterson, to educate girl in Miss Dickey's School, India, $25.00, . . 280 00
Titusville Church, Pennsylvania, "Auxiliary Society," for Kolapoor Mission, ... 150 00
Hammonton Church, New Jersey, "Auxiliary Society," quarterly payment, ... 8 90
Lycoming Church, Williamsport, Pa., collection by Ladies, 16 00
York Church, Pa., "Auxiliary Society," for Kolapoor Mission, ... 120 00
Miscellaneous: Mrs. R. H. Allen, mem., $1 00; "M.," $3 00; "W.," $2 00 for invalid daughter of Persia Missonary, $5 00; "A Friend," Bridge Hampton, Long Island, for Kolapoor Mission, $2 00; Mrs. H. S. Jones, North Evans, N. Y., educating a pious female, Oroomiah, Persia, $15 00; Mrs. Matthew Newkirk, Jr., mem., $1 00; Miss F. Birnie, Tannytown, Md., $5 00; "A Friend," Fulton, Orange Co., N. Y., support child in Africa, $20 00; Elizabethtown, E. Tenn., for Persia. $10 30; Mrs. Sarah J. Rhea, Thank offering, to make Miss S. M. Cunningham a Life Member, $25 00; Miss J. C. Thompson, additional to make Mrs. Sarah Thompson a Life Member, $15 00; "A Friend to the Cause," Alleghany, for Mynpurie, $10 00; Mrs. M. J. Wyckoff, for Mynpurie, $5 00; "A L. H.," Lock Haven, Pa., for Oroomiah Mission, $25 00; Miss Hannah M. Ogden, St. Paul, Minn., $10 00; Mrs. F. G. Lewis, Waynesburg, Chester Co., Pa., for Life Member, $25 00; L. M. Woodstock, Ill., $2 00; Mrs. Van Arsdale, $1 00; Mrs. S. P. Rowley, mem., $2 00; Rev. H. V. Noyes, Canton, China, to make Miss Hattie Noyes Life Member, $25 00; W. H. Raymond, N. Y., $20 00; "W's" Mite Box, $5 00; Mrs. Martha Blair, Jonesboro', Tenn., $1 00; Mrs. Sarah A. Gibson, Jonesboro', Tenn., $4 00; Mrs. Ellen R. Allen, Milan, Ohio, $1 00; Mrs. Nancy H. Ralston, Oxford, Pa., $1 00, ... 236 30
Box Clothing from Green Hill Church, Philadelphia, for Miss Lydia M. Walker, ... 100 00

$2635 60

Mrs. J. D McCord,
Treasurer,
1334 Chestnut Street.

Philada., Dec. 9th, 1871.

W. P. B. M.

Northwestern Department.

EDITED BY

THE SECRETARIES OF THE WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

WEST AFRICA.

Nearly one year ago a band of youthful Christians left Chicago to labor as missionaries in Africa. We are happy to be able to publish extracts from letters written by them immediately after their arrival at the mission station.

MRS. MURPHY WRITES FROM

"Gaboon, June 12, 1871.

"Thanks be to God, we are safely landed in Africa. Last Friday, just after sunset, the steamer anchored in the Gaboon River. Dr. Nassau came out with his boat, and was glad indeed to see us. He was really much affected to see such a number of new missionaries, and gave us a most hearty welcome. Mr. and Mrs. Bushnell went ashore with him that night. We thought it best for us to remain on the steamer until morning. When the morning came we were impatient to land, but it took considerable time. We left the steamer in a small boat; from the boat we were carried to the beach by the native men. I had my first experience of this at Cal-

abar, and it seemed very odd. The shore was crowded with people. They rushed up to each one as we landed, and shook hands. They quite overwhelmed Lida.*

"The sight was strange to us, but very interesting.

"The two mission houses are quite comfortable, and pleasantly situated on a hill, having a beautiful view of the ocean. There are about twenty girls here, who assist in the work, and attend the school. They are of all sizes, and some quite small. There are not as many boys, but still a good number, and to us it is an interesting sight to see them in the morning and evening worship. The girls sing beautifully, and most of them speak English. On Sunday there was quite a congregation in the little church; not only the school children, but many of the other natives and some white traders being present. Mr. B. conducted the service, part in English, and part in Mpangwe. The people were very attentive. In the evening Mr. G. preached to a fine audience in the mission house. His text was, 'God is love.' The service was most interesting.

"I am writing this on the veranda of the mission house, and the view is so lovely I cannot keep my eyes from wandering. The ocean is calm, the little boats are sailing about here and there, and the French ships at anchor a short distance from the shore look finely on the smooth water. A pretty lime hedge surrounds the mission premises, and wherever we look the shrubbery and the trees are so luxuriant and beautiful.

"It has been decided, that for a time at least, we shall be located at Benita, about one hundred miles up the coast, beyond the Island of Corisco. Our first duty will be to learn the language. On our voyage from England we applied ourselves to the study of the Mpangwe, which is spoken here. At Benita the Benga is spoken, and though it somewhat resembles the Mpangwe, is yet a separate language.

* An African girl who had been a few years in this country, and returned with the missionaries.

"Two native women have just come in. They wear only a large cloth wound around them loosely, and heavy brass rings on their ankles. Sometimes we see them with these rings nearly up to the knees. O, the little darkies are so cute and bright. One little fellow, about our W.'s size, walked up from the landing with me, on the day of our arrival. He took my hand, and trolled along so cunningly. Yesterday a bright little girl—but black as ebony—came up to me while I was writing, and gave me a brass button! It was a mark of special favor.

"So far we could not ask for pleasanter weather. Though only about twenty minutes' sail from the Equator, it is delightfully *cool*. I find that the wet season, which will be your winter, is the warmest. It is now very much like our September or October weather at home. Calabar, two hundred miles north of this, is much warmer. All the way on the steamer we needed our water-proofs morning and evening, and we all feel that Gaboon is the coolest place we have yet seen, and also the prettiest. Calabar River had a very tropical look, and the low, swampy ground and mango groves make it unhealthy. Gaboon has more variety of scenery, and is considered a healthy spot.

"Last evening we took a walk through the town. The people all seemed delighted to see Mrs. Bushnell, and pleased also to see us. O, dear, dear, pray for us, that we may be able to reach these poor heathen. I think we shall be contented here in Africa, and I trust God will use us as instruments in his hands of doing much good."

A letter received from

MRS. KOPS,

Gaboon, Aug. 28, 1871, contains the following pleasant description of the voyage from Liverpool to Africa:

"God has safely brought us to our new home in *Africa*. After leaving England, our first stopping-place was in the River Tagus, in sight of Lisbon, but we were not permitted to go

opposite the city, as we had *powder* on board. Some of the passengers went on shore, but as it was a very warm day, and three miles to the city, we remained on the ship. After four hours' delay, we sailed for Madeira, being out only two nights. We approached this beautiful island just before sunset, and a more grand and lovely sight I never saw. The mountains are very high, and the clouds, rose-tinted by the setting sun, were resting on their summit. It was *magnificent!* Twilight was soon gone, and when we reached the town it was nearly ten o'clock. We appreciated a delicious breakfast on shore in the morning, after ship-fare for two or three weeks. We had luscious strawberries, pears, figs, grapes, &c., and did ample justice to them all. The style of riding was so singular; sleighs drawn by bullocks. The streets are very narrow, and worn smooth as glass. Two or three of the natives go with these sleighs, running alongside, whipping these poor animals, and hooting with all their might. We took a short ride, but were glad to get back to the hotel. From Madeira we were out eight days, passing in sight of the grand and majestic peaks of Teneriffe, and reached Cape Palmas July 29th. We were anchored in the river, some distance from the town, rocking and rolling for about three hours, and then were on our way again. August 1st, we arrived at Lagos, and were there over night. All along this coast the ugly bars prevent navigation far up any river. I was disappointed not to be able to see more of the interesting places. Aug. 3d, we arrived at Bonny. This is a low, marshy country, and only natives live on shore. There are several hulks lying in the river, where the white population live. Several traders and an English Consulate are there. These hulks are very comfortable and homelike. We went on shore with the Consul, and took a look at their 'Juhju' house, which is built of the skulls of their enemies. It was a frightful sight, and I shall never forget the sensation I felt as we stood there. The next day we reached Old Calabar, where we remained on shore three days, enjoying the time exceedingly. We arrived here the 10th, as we ex-

pected, and shall remain for two months, assisting Mr. and Mrs. Bushnell all we can, and then expect to go to Benita, and be with Mr. and Mrs. Murphy."

LITTLE CHILDREN

Can make the missionaries happy, in their distant homes, by their simple letters. Two little girls having sent letters to far-off Africa, Mr. Kops replies:

"I will not let this letter of Mrs. Kops go to America without adding a word to it. It was very pleasant to receive your nice letters, and I hope you will not forget us in the future. This Africa is a beautiful country, full of nice trees, plants, and flowers. I am glad Mrs. Kops sends you one or two to let you see how beautiful God makes everything here as well as in America, and he makes everything beautiful. In a land like this where we find so many new things this gives much pleasure. I hope you will write to us again."

PERSIA.

MISSIONARY REMINISCENCES.

In our Persian field we have certain peculiarities of discipline, primitive, apostolic, and childlike forms adapted to our simple-hearted people. Though they have sprung from oriental exigencies, I doubt if they are wholly uncalled for even among occidentals. I allude to this: our church members, often with past lives of uncontrolled sin, are fallible, and, overtempted, sometimes fall into transgression. The command most frequently broken, alas, I grieve to say it, is the sweet commandment and the "new" one given last, and just before the death scene on Calvary (John 13:34). Perhaps the breaking of *that* grieves our dear Lord the most, since it is the very opening of the door through which we go in to break all the others, for "love is the fulfilling of the

law." But in feeding the Lord's sheep as under-shepherds and giving to each his due portion, we must "deal prudently," and like the Master neither quench the smoking flax nor break the bruised reed, nor offend one of the little ones, and it needs the wisdom of serpents and the harmlessness of doves.

When we hear of Peter denying the Master, and even cursing and swearing and cutting off ears from servants of the High Priest, and doing other things so Peter-like and so *un*-Christlike, we are not rashly to decide that Satan is sifting him like wheat. Perhaps his Lord is praying for him even then that his faith fail not, and will soon turn and look upon him, and poor wayward, sinful, humbled, penitent Peter will go out and weep bitterly. Oh, I have seen Peter many a time do that, and who can refrain from weeping too at such a scene? Never say ice cannot be melted till the sun shines upon it—the sun of righteousness with healing in his wings! I don't know what the missionaries would ever have done without a Bible with Peter in it! He has performed more than *our* apostolic mission!

But it was not in the matter of sad derelictions that the home churches imitate the evangelical orientals. Oh, no (perhaps even there the resemblance is already too close). I was thinking of the preparation for the communion of the Lord's Supper. It is celebrated at regular intervals in the little churches of the villages, and when the time approaches the missionary visits them to aid in the work of preparation, for it is a solemn event and a fearful thing to be unprepared, and so become guilty of the body and blood of the Lord Jesus. (1 Cor. 11:28–29.) The preparation is exceedingly practical. Every church member is expected to testify in regard to the way in which he has lived since the last communion, and whether the Lord is precious to him in the present. We are all good Calvinists, and teach and preach the final perseverance of the saints, but no one is encouraged to trust too confidently to past hopes and long ago remembered experiences.

The meetings with the female church members are always

conducted by the lady missionary if possible, as it is well known they are much more profitable so, because much more free. Our gentlemen are always particularly desirous, and gratified, if they can induce one of us to accompany them on these occasions, and relieve them of this part, and when this is the case, there are always two meetings held, perhaps at the same time at different places, one for men and one for the women. I remember one such meeting which I was invited to conduct by Dr. Perkins in the village of Degala, two miles from Oroomiah. We rode there on horseback, arriving about the time for Sabbath-school, near nine o'clock. Leaving our horses at the priest's house, we went over through the filthy streets and among the groups of oriental gossips and idlers and Sabbath breakers to the church, in a pleasant yard, with a few trees. The church is the pride of the village, that is, of the better sort of people. It is built of mud, or sun-dried brick, without any floor, and makes no great pretensions to either architectural beauty or comfort. It is a dark and dreary place as you enter, bending your back to pass in the low arched door, only three feet high, which is the style of the Nestorian churches, said to have been adopted to prevent their insolent Mohammedan masters from stabling their horses in them. Here and there, seated on rush mats on the ground, are the classes gathered around their teachers. Degala is pretty well off for teachers, having several graduates from our seminaries. Here is a company of dignified men, "white beards," with an appropriate teacher, and there is a band of old women taught by one of the school girls. Rejoicing as my eye lights on them, and knowing what old women are, I say to myself, "Blessed old women, to have your blind eyes opened and your deaf ears unstopped by Jesus, the good Physician, before you die; blessed eyes and ears to see the salvation of the Lord, and to hear the glad news of pardon." Here, too, are young women, wives and mothers with babes in their arms and little children clinging to them, and maidens and little girls and boys of all ages, but there is no infant class. When the school is opened, Dr. Perkins calls upon

me for the new hymn, which he has just translated and published in the "Rays of Light." It is, "Jesus paid it all." They are fond of singing, and soon join in with more zeal than knowledge. Their leader Yohannan, I always called "the trumpeter;" his voice and manner was so tremendous. After the lessons and questions and children's recitations, which I should love to dwell on, but must not now, the priest rises, Bible in hand, and reads of Christ, our Passover, and speaks of the necessity and difficulty of seeking out and destroying all the old leaven of sin. He urges every one to search for it with the lighted candle of God's word, and give it no quarter. He dwells on the rigidity and minuteness of the Hebrew customs regarding the search for the leaven and its destruction, and gives all a deeply spiritual application. At the close of his remarks, and those of Dr. Perkins, the men go out to hold their preparatory meeting in the schoolhouse, and the women remain with me. They soon gather up close about me for friendly greetings and inquiries, and then we open the meeting with prayer, and a passage from the sacred Word, and dwell upon the solemn inquiry of the disciples, when the Lord had said that one of them should betray him, and they each asked with such broken humble hearts, "Lord, is it I!" All were ready, self convicted, to ask that question but Judas, who only, at last from the pressure of example and shame, hypocritically echoed it in turn.

The Holy Spirit comes down upon us in power, opening our eyes to behold the meaning, and fastening upon us in personal conviction and deep sense of unworthiness the heart-breaking question, "Lord, is it I?" Heads bow, and tears fall; the truth has gone home. God's arrows have found their mark. *Perhaps* it is *I.* Oh, dreadful thought! I *am* wicked enough for *anything;* but oh, to betray my dear, dear Saviour, it is a thought of agony, and brings us all down into the dust at his feet. After a prayer of humble confessions and earnest pleading we put the questions round to each one in turn, How have you lived since the last Lord's Supper? Have you aught against any one? Are you at peace and in love with

all? Are you Christ's, and is he yours? Receiving the answers of the individual addressed, we put similar questions regarding her to the others present to know if they have seen anything inconsistent in her walk as a Christian. The utmost freedom prevails, and hearts flow together as in the ancient love feasts of the early disciples. The answers and testimonies are satisfactory nearly all around the circle, with some specially sweet confessions, till at length, one woman only half melted, hesitates, and then says, pointing to another near, "She and I do not speak, we have no love;" and it comes out that the first woman has given her daughter in marriage to the second woman's son, who has treated her unkindly, and made her life bitter with bondage; and she is present, too, the daughter-in-law, sulking under her cacheeta (veil). The daughter-in-law agrees with her own mother, to whose house, she tells me, she has several times been obliged to flee for refuge. She is a smart-looking young woman, with a great deal of jewelry on, and does not look particularly ill treated. Now, what can one do or say in such a case? Shall I sit umpire, and blame the one and exonerate the other? I fear both have done wrong, and wounded Christ in the house of his friends. Ah, here is a deep wound which has long been rankling, and it is hard to heal. The whole village has heard of the matter, and taken sides with the parties; high words have passed, and bitter revilings "on the house-tops;" such words as we are happily saved from hearing, publicly at least, in Christian lands; such words as wounded David to the heart, and occasioned the one hundred and twentieth Psalm, and also James, third chapter. Ah, I am sure a heathen woman's tongue sufficiently proves the doctrine of human depravity, and the need of the Gospel. But I know there is a balm in Gilead, and a physician there. The antidote of hate is *love*, and I can confidently and authoritatively point these wretched sinners, in their shame and unhappiness, to the Lamb of God that taketh away the sins of the world. There is so much to be said upon both sides that the time gets away, and it seems best to hear no more, but to put

the question personally, Are you willing for this matter to betray your Lord? This is a test, and God's Spirit applies the truth. We could not give it up without a reconciliation, and this is finally effected. The parties are broken down, and confess, and promise better for the future.

QUESTIONS AND ANSWERS.

THEY said to the sage, "How can it be
That the race of man has unity?"
But he replied, "If you will see,
Bring me a leaf from every tree."

They said to the sage, "The world grows old,
And the morning once at night is cold."
"Because," he said, "the earth has rolled
New mornings under his disk of gold."

They said to the sage, "The times are wrong,
The workmen feeble, the struggle strong."
He answered, "Patience! think how long
It seemed ere the Bethlehem angels' song."

They said to the sage, "What can we do?
Our hands are helpless, the task is new."
He told them all, "When hearts are true,
One helps the other till toil is through."

They said to the sage, "How can we teach
Where foreign hearts have a foreign speech?"
He said, "Remember, the waters preach
Of a common tongue from beach to beach."

They said to the sage, "We know not where,
Nor how to labor, nor what to dare."
He said, "Send out on the common air,
The world's one language of faithful prayer."

ANN ARBOR, MICH., December, 1871.

INDIAN MISSIONS.

Our Board at large are supporting a missionary among the Indians, and we hope at no distant day to count more than one Indian missionary in our list, for are they not our neighbors?

The following suggestion from Dr. Irving may assist some of our Auxiliary Societies with something *to do*. "A box of clothing for the Indian children in some of our schools, would be a great help, and perhaps a means of grace."

Among the Chippewas in Wisconsin we are about establishing a boarding-school of both sexes, and Rev. Mr. Mills has written on this subject, hoping that some church would send him suitable clothing for the children. It should be *strong and well made*. A letter to him, "Rev. Saml. J. Mills, Bayfield, Wis.," would soon bring a reply. The Rev. A. S. Robertson, of Fort Gibson, Indian Territory, could use to advantage a box among the Creek children in the boarding-school. A letter to him would give all needed particulars.

WORK AT HOME.

Our hands have been so busy with REAL HOME WORK, in its original sense, that we do not need to apologize for so few foreign letters exchanged during this last quarter. Neither is there any necessity for lengthened explanations for the postponement of our annual meeting. The terrible fire of October 9th deranged all our plans, and gave us work to do through all the winter months.

The Executive Committee of the Board met a few days after the fire, and decided that it would be impracticable to hold a public meeting at the appointed time; but all were very hopeful for our cause, and were not willing to relinquish any of our dear missionaries. A circular was issued to our churches, informing them that we were not discouraged, relying on the assistance of our auxiliaries. We expressed the

warmest sympathy for all the sufferers in Michigan and Wisconsin who had endured a similar calamity with us, asking those whose homes had been spared to glean more carefully the coming year, and bring larger sheaves into the Master's storehouse.

PHILADELPHIA.

We have received many letters of sympathy, affording great consolation in these dark hours. First of all came one from the sister Board of Missions in Philadelphia, offering aid with their prayers. Knowing they had already given liberally to the Northwest through their churches, we felt that in doing more for us they might have to retrench in their own work. We asked them to assist in paying the expense of the publication of our quarterly.

THE REPLY

contained a check for $120, and the following

RESOLUTION.

Whereas, in the afflictive providence of God, our sister Missionary Society of the Northwest must for the coming year labor under great difficulties, which we would lighten as much as possible by our expressions of sympathy, and by our material aid; therefore

Resolved, That we formally renew the expressions that were made by many of us as individuals, when we could wait for no formal instructions from our Board, to the effect that, if in carrying out the plans to which the managers of the W. P. B. M. of the Northwest are already committed, they find themselves unable to meet their indebtedness, we will most cordially do all in our power to help them to make their payments; and, in reply to their request that they be relieved of their pledge for subscribers to "Woman's Work for Woman,"

Resolved, That we most cheerfully yield to this request,

rejoicing that, as sisters, we may thus "bear one another's burdens, and so fulfil the law of Christ."

Noble-hearted, generous women! What words can convey our gratitude? For all self-denial these "shall receive manifold more in this present time, and in the world to come life everlasting."

NEW YORK.

A letter from Mrs. Graham, President of the New York Society, expressed deep sympathy for us, and strong desires that our work might not be hindered in these days of clouds, sorrow, and destruction.

Dr. Irving, Secretary of the Board of Foreign Missions, our kind helper in all mission work, writes: "It is too soon to tell your loss and gain; you know the former, but you cannot as yet reckon the latter. How precious the thought that fire cannot reach the heavenly inheritance, and how inspiriting and cheering the promise that all things shall work together for good to them that love God—*all things!* not a few, but *all;* not of one kind, but of every kind. I am glad to see you propose to remain and work in this line of effort for the Master. You can have new views now of what a world in ruins is, and how it must look to the All-seeing One."

RED WING, MINNESOTA.

"I regret that I cannot send you anything from Miss Downing. We received a long and interesting letter from her, but, after it had accomplished its mission here among the ladies and in the Sabbath-school, it was sent on a trip to the auxiliary societies in this state, and its present whereabouts is not known. I regret exceedingly that we did not retain a copy of the letter, as it was worthy of publication, showing both the hardships and rewards of a 'woman's work for woman.' I think the most valuable article from any pen would be a list of subscribers to the quarterly, which I hope to send so soon as the weather will permit going about to see our ladies.

"It seems as if at this time the Lord was calling upon his children to bring all the tithes into the store-house. Oh! that his people would prove him, that we might obtain his blessing exceeding our power to receive, that it might cover the whole earth."

From Michigan and Illinois come similar letters of cheer and aid, as the Treasurer's report will show. We are walking in the shadow now, but we are on the King's highway; and he who made the clouds of smoke to envelop us will, in his own good time, dissipate them. *The Lord is our keeper; the Lord will provide.* He will never palsy the hand stretched out to aid his benighted children. These are hours to test our faith, not for our Master's cause to suffer. For months the wail of starving men and women has come over the waters, "Give us bread, for the sake of the Lord Jesus Christ." Did *you hear* it? For years the pleading of dying souls has come from foreign shores, "Give us the Bread of Life." Have *you given* it? The naked and hungry are at our own doors now. The great heart of humanity has said, "Be ye clothed and fed."

Listen to the still, small voice coming after the fire and the wind, "As I have done to you, so do ye to others."

TREASURER'S REPORT.

Receipts of the Woman's Board of Missions of the Northwest, from September 1, *to November* 1, 1871, Mrs. J. V. Farwell, *Treasurer, Lake Forest, Illinois.*

ILLINOIS.

Chicago, Woman's Missionary Society of First Church, towards salary of Miss Henrietta Morrison, India,	$150 00
Chicago, Missionary Society of the Eighth Church, for Rev. J. E. Dorland, Scotia Seminary, Concord, North Carolina, for furnishing a room in that Seminary,	34 00
Clayton, Woman's Missionary Society, to constitute Mrs. R. K. McCoy L. M.,	25 00
Evanston, Missionary Society (from which $22.25), to be given to Home Missionary Society,	100 40
Lake Forest Sabbath-school (which, with previous contribution of $50), to be appropriated for support of two scholars in Persia,	10 00
	$319 40

MICHIGAN.

Birmingham, Mrs. Rev. A. E. Hastings,	$6 30
Constantine, Woman's Foreign Missionary Society, for support of a scholar in India, to be hereafter assigned them,	13 00
Ionia, Woman's Missionary Society,	12 00
Southfield, Missionary Society, for the education of a girl in Miss Dean's school, Oroomiah, Persia,	7 24
Ypsilanti, Missionary Society, for support of Miss Dean, $25, of which, from Young Ladies' Mission Circle,	50 00
	$88 54

IOWA.

Cedar Rapids, Missionary Society of First Presbyterian Church, $25, of which, by Dr. Ely, to constitute his wife, Mrs. J. F. Ely, L. M., $25; by the Society, to constitute Mrs. A. B. Hull L. M., $25; by Mr. D. W. C. Rowley, to constitute Mrs. Rowley L. M., and to be appropriated towards salary of Miss Jewett in Persia,	100 00

MINNESOTA.

St. Paul, Woman's Missionary Society, for support of Miss Downing in India,	100 00

OHIO.

Ashtabula, Mrs. H. E. Parsons, to make Miss Maria Clark L. M.,	25 00
Granville, Missionary Society, $25 to constitute Mrs. T. M. Rose L. M., $25 by Mrs. E. Garland, to constitute herself L. M.,	50 00
	$75 00

INDIANA.

Evansville, Walnut Street Presbyterian Church, $25 of which to constitute Mrs. A. Kumler, of Indianapolis, L. M.,	40 00
Total,	$722 94

At the monthly meeting, December 1st, the Treasurer reported over $700 as contributed from November 1 to December 1, a larger sum than has been received during any two months since our organization. Though we are stricken on one hand, we are strengthened on the other. Oh, my sisters, be sure you return sincere thanks to the great Giver, who disposeth the hearts of his people to sustain this good work.

ADDITIONAL AUXILIARY SOCIETIES.

Illinois.

Freeport,
Springfield,
Rock Island,
Lewistown, Fulton Co.,
Peoria,
Elliott Mission Band, Freeport.

Michigan.

Ann Arbor,
Wing Lake.

Ohio.

Bellefontaine.

Our Little Workers.

THE IRONERS.

This man and woman live in India, and, as you see, are ironing. This is their business, and they do it very nicely. The woman is getting the clothes ready while her husband is ironing. She has what they call a *chuddah* over her head; this is a large piece of white muslin, or finer material, which covers the head and hangs down over their other dress. You

will see that she has ornaments on her arms, although she is a poor woman. They take great delight in having gold and silver bracelets, and rings, and other jewels. The little girls often have a number of bracelets on their arms, and rings in their ears, while they wear but very little clothing. The man's dress is of white muslin. On his head he wears a turban of muslin instead of a hat or cap. These persons do the ironing for one of our missionary families, but they do not live in the family as our servants do here, because they think it very wrong to eat with Christians. They worship idols, and before they eat they place a little of the food before their idol instead of thanking God for it and asking him to bless it. These are the people the missionaries are telling of Jesus.

THE ELFE.

Have you looked at the map of Gaboon and Corisco on another page? Perhaps if you have you do not know in what part of the world it is. If you turn, in your school atlas, to the map of Africa, you will see a little river marked "Gaboon River," very near the equator, flowing westward across Lower Guinea into the Gulf of Guinea. The island of Corisco is so small you will not find it there at all. This map is on a much larger scale, so that you can see clearly the places in that region where our dear missionaries are teaching the colored people the way of life.

The Elfe is a beautiful little vessel just bought to convey our missionaries from Benita to Corisco and Baraka, and all the other places along the coast, and up the Gaboon River. Perhaps you have paid something towards it, for several of our Sabbath-schools gave a number of dollars for that purpose. It has our stars and stripes floating from its mast. This beautiful flag was a present from the Sabbath-school in Astoria, N. Y.

The Elfe has a nice little cabin where the passengers may be sheltered from the hot sun, and pretty white sails by which it is borne along very rapidly.

OLD GOPAL.

This is the name of a deaf old man in Futtehghur. But he loves Jesus, and it makes him very happy to sing his praises. And as this is the only part of the service in the church in which he can join, he is very happy when the time comes to sing. But the difficulty is he never knows when to stop, and keeps on singing when the rest of the congregation take breath between the verses. One day when Mr. Brodhead, the missionary at Futtehghur, rose to pronounce the benediction, Gopal was still singing! Of course this sets the children laughing, and the chorister always finds it hard work to get along when Gopal is in church. Now to show you how much loving Jesus makes people love each other—the native Christians, that is the heathen who have become Christians in Futtehghur, have each given some money, and put it into the hands of Mr. Brodhead, that he may send to England and buy an ear-trumpet for old Gopal. So that now he will be able to hear as well as sing, and hear *what* he sings. You can learn from this how much good it does to send the gospel of Jesus to these poor heathen; it makes them kind to each other.

WHAT CAME FROM A LITTLE FAIR.

Four little girls in West Chester, Pa., named Emily, Laura, Florie, and Mellie, held a little fair, a short time since. It took a great many of their leisure moments to prepare for it, and not a little work, but they persevered until all was ready. The grown people did not think they would do much, and did not pay much attention to them, but they made three dollars and ninety cents.

This they took to their minister's wife, and asked her to send it to the Woman's Foreign Missionary Society so that it might help to teach some heathen child. The good lady was very glad to do as they wished, and thought if the little girls were doing so much, the ladies ought certainly to do something for the heathen. She told the other ladies about it, and they soon formed an auxiliary society, which sends a

number of dollars to mission lands. The young people, too, have two bands, and are doing what they can. All this came from the one little fair of the four little girls.

What are you doing for Jesus, dear little friend? You can do a great deal if you only try. All your spare pennies are needed for the heathen children, and your prayers too. Love Jesus yourself, and ask him every day to show you what he would have you do for him.

WHAT THE SNOWFLAKE TAUGHT.

A FLEECY snowflake nestling lay
Close to the old brown earth,
When little Bessie passed that way
And wondered what 'twas worth.

"What good do you do, little flake?"
She said, "you cannot cover
This big round world, nor hardly shake
The blade of grass you're over."

The snowflake sparkled in its bed
As if it tried to say,
"True, 'tis but little as you've said,
That I do in my way;

"But then, you know, I do my part,
And there are thousands more,
All tiny flakes that dance and dart
Till the ground is covered o'er."

And so it is of each great deed
For Jesus done below,
Of every little hand there's need,
Its own part to bestow.

THE SICK HINDU BOY.

BY MISS HENRIETTA MORRISON.

In one of the zenanas that I visit there is a little boy, about two years old, who wears around his neck a gar-

land of amulets to protect him from evil spirits. His father, who is a very intelligent man, and laughs at these superstitions of the women, one day explained to me the object of these charms. First, there were several *couries* (small shells used as money) to protect him from the malice of the goddess Small-Pox. Another courie was to ward off the influence of the "evil eye;" a dirty piece of cloth was to preserve him from the attacks of malignant peris. Then there was an almond, picked up from the funeral-pile of an old man, to insure long life to the boy, and a piece of silver to insure him wealth.

In times of sickness the Hindu mother has no loving, sympathizing Saviour upon whom she can cast her burden of cares. Her only resource is to send for the priest, and ask him what offended deity needs to be propitiated.

The little boy about whom I have written was once taken very ill while teething. His mother became greatly distressed and insisted that a Brahmin should be sent for.

GOING TO WORSHIP THE GODDESS SMALL-POX.

Of course the Brahmin received a large fee for coming; but seeing that he could not do the child any good, he told the mother to take the child, with offerings, to a shrine of the goddess Small-Pox, about sixty or seventy miles from Ambala. In accordance with the priest's injunctions, the poor mother started on her journey, in a rude, native conveyance drawn by bullocks, across a rough country, taking with her the little boy and a maid-servant. The offerings that she prepared reminded me of the sacrifices of the Israelites. The meat offerings consisted of fine flour and unleavened cakes, baked in a frying-pan. The burnt offerings presented to this goddess is generally an unclean animal—a young pig—because it is to be eaten by the scavengers attached to the shrine.

The day after the young woman returned, I called on her and found her looking very miserable. The journey had not only made her child worse, but she herself had got fever

from exposure to the sun. Her meat offerings and burnt offerings had brought to her troubled soul no sweet sense of pardon or acceptance. I said to her, "The goddess ought to have rewarded you by restoring your child to health and giving you an assurance of acceptance." The poor young woman only looked more distressed and disgusted, and replied that their gods never gave them any sense of peace or acceptance, and she believed these shrines were only inventions of the Brahmins to rob the people. She said the greedy priests, not satisfied with her offerings, tried to rob her of all the money and jewelry in her possession. One rascally priest would say, "If you offer your ear-rings your child will get through his teething without further trouble." Another would suggest that giving up her bracelets would make her child live long.

TYING UP THE LITTLE FELLOW'S TOES.

Notwithstanding this bitter experience of the powerlessness of the Brahmins to do her child any good, the very next time he got ill, the mother sent it to a Brahmin physician, who professed to have some wonderful charm which cured all diseases. When the servant brought the child back, the father asked, "What has the physician done for the boy? Did he give him any medicine?" The servant replied, "No! he has not given anything but these strings, over which he repeated some mysterious words, and said the mother was to tie them around the ankles and toes of the child." The poor little fellow objected to having his toes and ankles tied up in that way, and tried to pull the strings off as soon as they were tied on. While the mother was endeavoring to carry out the instructions of the Brahmin, a Mohammedan maid-servant brought a piece of sugar, which she said would soothe the child, because some verses of the Koran had been read over it. The soothing power of the Koran proved in this instance to be greater than that of the shasters. I astonished these women by informing them that in our country lumps of sugar often had a soothing effect on children even when nothing had been read over it.

DATE DUE

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JUN 2 1997

GAYLORD

PRINTED IN U.S.A.